

UNIFICATION CHURCH OF GERMANY

INFORMATION

The brochure - The Moon Movement
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Hearing by the Enquete-Commission

Brochure - The Moon Movement

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General Statement on the Brochure

By Prof. Dr. J. Redhardt

Answers by the Unification Church of Germany to the questions of the Enquete Committee

Result of a Teamwork

Introductory Statement in Front of the Enquete-Commission

Given by Christian Hausmann

Report on the Hearing by the Enquete-Committee

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So-called Cults and Psycho Groups

The Moon Movement

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Preface

The Federal Government considers offering specific information and enlightenment in the problem area of the so-called cults and psycho groups an important instrument to protect the citizens against groups whose structures, organization, practices and goals are a potential danger for each person and the society.

The brochure in your hands informs about the Moon movement which has long been active in Germany. Joining the Moon movement oftentimes means for young people and their acquaintances a radical break with their former way of living. In many instances members interrupt their education and their ties to friends and family in order to dedicate themselves totally to this group.

As reported by former members, this amounts to a serious intrusion on the overall socialization and results in grave problems for the person concerned and for the family having lost one of its members to the Moon movement.

This brochure therefore is meant to be a help in finding one's bearings. It is meant to be an objective information and enlightenment in the debate dealing with the problem area of the so-called cults and psycho groups.

Bonn, December 1996

[signature] Claudia Nolte
Member of the German Parliament
Federal Minister for Family, Senior Citizens, Women and Youth

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I. History of the Moon Movement and its Founder

1) Early Carrier of Moon, Formation and Development of his Movement

The „Moon Movement or Unification Movement“ is a collective term and pertains to the movement founded in 1954 by the Korean Sun Myung Mun (in English Sun Myung Moon) and its numerous subsidiary organizations. In Germany, the best known organizations are the „Unification Church Incorporated“ (the church area of the organization), „CARP“ (Collegiate Association for the Research of Principles) a highschool and student organization, and CAUSA (former name: Combatants against Universal Soviet Aggression; the official name today is: Confederation of Associations for the Unity of the Societies of the Americas, a political organizations working in cooperation with the „Forum for Spiritual Leadership“).(1)

Sun Myung Moon was born on February 25, 1920 (according to the lunar calendar on January 6, 1920) as a son of a farmer's family in the heavily christianized province of Pyong Puhto.(2) Only in 1930 his parents converted to Christianity. According to the legend-like description by the Unification Movement, the young Moon was a religious seeker who did not think that his own religious questions were answered in a final manner by his parents converting to Presbyterian Christianity.(3)

His life as a „normal“ person ended when Moon received the so-called „Easter vision“ in 1936. Moon claims to have had a vision while deeply praying on Easter morning at the top of a Korean mountain. According to the story, Jesus commissioned him to complete his own mission which failed 2000 years ago and to establish the Kingdom of Heaven on Earth. He accepted his mission after prolonged hesitation.(4)

The meaning of the mission given to Moon became clear only during the years following the Easter vision. After having searched and wrestled for 9 years without cessation, when Moon had communicated with the world of spirits, he claimed to hold the truth in his hands.(5)

During this time, he completed his highschool, contacted various religious communities, studied a few terms electrical engineering at a university in Japan and was active for some time in the Japanese underground. He returned to Korea without completing university.(6)

Approximately one year after the liberation of Korea through the allied forces the 26-year-old man began to spread his new teachings in Pyongyang, the capital of North Korea, which at that time was occupied by the Soviet Union. He gained his first followers and married for the first time.(7)

In 1946, Moon followed for a certain period of time the messianic „Israel Order“ (Israel-Soo-Do-Won) whose master considered himself to be the messiah.(8)

In August 11, 1947, Moon was arrested apparently because of his missionary activities. After being arrested a second time in 1948, he was sentenced to 5 years labor camp. The reason for his sentence is controversial. Partially it is claimed that Moon was accused and sentenced because of his bigamy. It was said he married a very young follower even though he was still married.(9) According to other sources the accusation of bigamy was later dropped. The sentence was passed only on grounds of creating troubles.(10)

The fact that Moon was excluded from the Presbyterian Church of Korea in 1948 because of his sectarian activities is indisputable.(11)

In the fall of 1950, Moon was liberated from the labor camp at Hung Nam by the armed forces of the United Nations during the Korean War.(12) He went to the port city of Pusan in South Korea where he started again his missionary activities.(13)

There Moon also met with Hyo Won Yon (later President of the Unification Church in Korea) who is considered to be the author of at least a part of the „Divine Principle“, the summary of the teachings of Moon.(14)

The „Divine Principle“, the basic teaching of Moon, was translated into German language. A first center of the movement was established in Frankfurt/Main.(26)

The movement registered itself in Frankfurt/Main in November of 1964 under the name of „Association for the Unification of World Christianity“. (27)

During the first years it experienced a slow expansion in the Federal Republic of Germany. A new country leader was appointed for the German branch of the Association during a visit of Moon in 1969. This was followed by the establishment of companies (printing shop, photo laboratory, import company for the distribution of Ginseng products etc.). A German language newspaper was printed and distributed. Members were expected to live in residential communities and offer financial contributions for the maintenance of the community.

The style of missionary activities changed, too. Over the first years invitations to attend lectures were distributed on the street. Now more obtrusive methods were employed. For example members were using their time while traveling in means of public transportation to read from the „Principles“ or to preach loudly. Since 1971, the German movement has full-time missionaries.(28)

By the middle of the 70s, the Unification Movement had acquired two training centers: the Neumühle near Camberg in Hesse and the Regelsmühle in Franconia.(29) In 1975, the name was changed to „Unification Church Incorporated“. (30)

In 1976, CARP (a highschool and student organization of the Unification Church) massively intervened in the parliamentary elections. Soon it was stopped doing so by court injunction. The election posters of CARP stirred up hatred against communism and socialism.(31)

Within a very short time the negative headlines in the press worsened the image of the Unification Movement. They attempted to counter this by improving their work with the press; missionary activities on the street was almost completely abandoned and the „house mission“ was introduced instead.(32) Contacts with parents of the members were strengthened by offering lectures.(33)

In 1984 it organized a unification campaign at the then existing Berlin Wall. CARP dedicated „Holy Grounds“ and called for international meetings.(34)

In August of 1987, the 4th World Congress of CARP was organized in Berlin which was strongly controversial in its preparatory stage. Heavy clashes happened between the police and demonstrators against Moon. On the basis of these CARP activities in Berlin, Moon today claims it to be the merit of the Unification Movement that Germany became united and the „wall“ could fall.(35)

In 1992, the „Year of the Woman“, a new organization was founded in the Federal Republic of Germany: the „Women’s Federation for World Peace“. It aims at the unification of all women in the world under the ideology of Mun. The wife of Mun, Hak Ja-Han, is the president of the organization. She came to Frankfurt in 1992 and 1993 and delivered her speech in front of an invited audience. During these occasions, Mrs. Moon unmistakably appeared as the „ambassador“ of the teachings of Moon. (36)

II. The Teaching and the Leadership System of the Moon Movement

1) The Religious Goals of the Moon Movement

The main basis for the teaching of the Unification Movement is the „Divine Principle“, a revelation to Moon, published in different editions, and the speeches of Moon (Master

Speaks). The „Divine Principle“ is considered the truth revealed through Moon for our time.(37)

In the view of Moon all existing beings have a polar structure. By observing many beings of the world which composed of opposite pairs (e.g. men and women, positive and negative)(38), Moon reasons that God, too, unites within himself the masculine (subject) and the feminine (object). God is seen as the „inner, the masculine subject“ while the creation relates to him as the „feminine object“. A constant exchange takes place between the two poles within God through „give and take“. This supposedly is the bases for God’s eternal existence.

According to the teaching, God created Adam and Eve to form a perfect and sinless object for God. By reaching perfection, they should have realized the threefold blessing. Moon takes the three blessings of God leading to the perfection of man from the biblical verse: „be fruitful and multiply, fill the earth and have dominion“ (Gen.1:28).

The first blessing „be fruitful“ should lead to the completion of one’s own personality, while the second „and multiply“ pertains to the completion of the family. The third blessing contains the completion of the dominion over creation.(39)

God wished to establish a trinity with the sinless couple. His aim was to establish a paradise on earth. This, however, was thwarted because of the Fall. According to the opinion of Moon, the Fall of Man took place when Eve was tempted by Satan. As a consequence, all mankind embarked upon the road of evil. Paradise changed into a world of sin and Satan became the master of the world.(40)

It is God’s goal, according to Moon, to restore his original plan, which is the Kingdom of Heaven on earth. In this process, man has to play a decisive role. He has to restore his connection with God through „indemnity“. The individual, not capable of doing so from of his own strength, needs the help of the „Lord of the Second Advent“, the „Messiah“.(41)

The primary task of the Messiah, being sinless Adam, is to marry a sinless Eve and to establish the first sinless „True Family“, independent from Satan. Members become children of the „True Parents“ and part of the „True Family“ through a ceremony of adoption. As such, they are capable of begetting sinless children.(42)

God attempted on several occasions to realize His ideal on earth, e.g. by sending Jesus as the „Second Adam“, who, however, failed. Because of his early death on the cross, Jesus was not able to complete the physical restoration. He did not succeed in restoring a woman according to the Principle and have sinless children.(43) Therefore, a „Third Adam“ is needed according to the teachings of the Unification Movement. He is Moon, the Messiah born in Korea, who is honored by his followers as the „True Father“.

Moon’s marriage in 1960 with the student Hak Ja-Han was an important confirmation of the fact that Moon is the Messiah. Because of this so-called „Wedding of the Lamb“, which is evaluated as the unity of sinless Adam and sinless Eve, Moon is considered the mediator between God and man.(45) He became the central figure for whom all other religions have all been waiting. „Therefore, all religions will be united centering on Christianity.“ This, of course, is also true for Hinduism, Buddhism and Islam.(46) Moon and his wife are considered the „True Parents“ of the community. The members of the community become their „true family“.(47)

Moon’s religious ideas aim at the establishment of the Kingdom of Heaven on earth, which meaning the unification of all religions under his dominion. According to the understanding of Moon, „unification“ never means a co-existence of various faiths based on equality, but is pertains to be the absolute subjugation under his standard.

„The Kingdom of Heaven will first be established on the earth. People long for a unified world. The world needs one ideology and one father... The world will become one country. After all nations are united, they will become one people under the dominion of God.“(48)

This explains that Moon not only wishes to gain religious but also political dominion.

The teachings of Moon were by and large established by taking elements from other world views. This kind of syncretism is by no means unusual in Korea.(49) Critics maintain that

even the „Divine Principle“ is a copy of the book „Basic Principles For Christianity“ by Baek Moon Kim, the founder and leader of the Israel-Order, where Moon became a member for a while.(50)

Besides showing a certain similarity with the title, the contents of the book also exhibit parallels.(52)

The figurative view of Paradise with Adam and Eve is borrowed from a Christian view. Yet, the Fall of Man, which is also dealt with in the Bible has been interpreted in a different way. According to the Bible, the Fall happened because of the disbelief of the first humans, Adam and Eve, eating apples from the tree of knowledge despite the divine prohibition. According to Moon's view on the Fall, Eve was sexually tempted by Satan. Emmanuel Swedenborg, a natural scientist and theosophist born in London in 1688 and his followers had the same interpretation of the human Fall. It is very likely, that Moon during his time in highschool in Seoul was in contact with Pentecostal communities and their founders, such as Yong Do Lee, who were followers of the ideas of Swedenborg.(53) The strongly messianic awareness of his teaching can be found in several other Korean religions, such as the teachings of Paek Moon Kim.(54) Eastern wisdom also forms part of Moon's ideology besides the already mentioned elements. Some maintain that Moon's view concerning the polarity of all things are comparable to the Yin and Yang in Confucianism.(55)

2) *The authoritarian Leadership of Moon and the Hierarchy of the Moon Movement*

Moon is considered the absolute authority within the Unification Movement.(56) Moon himself, who is honored by his members as the „True Father“, is completely convinced about his role as messiah:

„...God called me in His providence as His instrument. I was called to reveal His truth for Him....I was chosen to have direct communication with Jesus Christ and the living God.“(57)

On occasion of the 40th anniversary of his movement (1994) he announced: „It is the Messiah who comes as True Parents...God called upon me to fulfill this mission.“(58)

Moon considers himself to be a perfect man who feels like God and thus never sins. „This man ... thus becomes the temple of God and therefore he becomes a divine being. He has divine value.“(59)

As such, according to his view, he has the qualification to govern the entire universe.(60)

He is supported by men (mostly Koreans) who participated during the first blessing of 36 couples. They can be found in almost all top positions of his enterprises. The children of these families are married from among each other as much as possible.(61)

Since 1992, Mrs. Moon too appears increasingly in the public, mainly in context of the „Women's Federation for World Peace“. She became president of this world-wide organization.

Moon's elder son Hyo Jin became president of the CARP world organization and organizes sports and world congresses among the students.

Country fathers or country parents take the leadership role in the nations. They are possibly joined by an advisor from the „36 families“. District leaders are at a lower level and they in turn are supervising center leaders.

The simple member is required to subordinate himself completely under his center leader or higher ranking members. He is „object“. (62)

The leadership is being trained at the „Unification Theological Seminar“ in Barrytown. Graduates are mainly trained in „Fundraising“ and „House Mission“. (63)

3) The Sense of Elitism within the Group

Followers of the Unification Movement believe in possessing the only key to lead a fulfilled life. They consider themselves being elected „champions of God“ or „soldiers of God“ (64) who help establish the Kingdom of God on earth. This task, in their own eyes, sets them clearly apart from the rest of the world.(65)

Each member believes he is able to contribute to the salvation of the world if he fulfills the conditions of the group and becomes adopted by Moon in recognition of his endeavors.(66)

This sense of elitism creates a clear distance to the surroundings. It creates a sense of exclusiveness within the group. It is expressed itself in behavior and concepts:

a) The grossly simplified worldview

The unification teaching gives its followers a grossly simplified worldview. According to the principle of polarity, the only differentiation is that into „good“ or „evil“, meaning to be „for the movement“ or „against it“. There are no compromises possible. Followers of Moon are „God’s soldiers“ and therefore always stand on the side of goodness, while humanity which is outside of the movement is bound to perish.(67) Criticism for Moon and his teachings is considered an attack by Satan.(68)

Achieving the final goal is considered to depend on the behavior of the single person in accordance with group norms. It is not considered to depend on the group itself. Failure thus results from a lack of faith or from a lack of personal engagement within the movement.(69) Conflicts between the members of the group are always solved in a simple way: subordination under the group, meaning under the higher ranking members. All other ways lead into the arms of Satan and endanger the goals of the movement.(70)

The technique of „thought-stopping“ is another means to enforce the conformity of the group. It is achieved by intensive prayer, singing, humming or meditation. This method is also common in the field of psychological therapy. In the Unification Movement, however, people are trained to such a degree that members do these things automatically to encounter critical or hostile thoughts.(71)

b) Overcoming the satanic environment by means of „heavenly deception“

According to Moon’s viewpoint all means are permissible to restore the Kingdom of Heaven on earth, to outdo Satan and snatch away Satan’s possessions piece by piece.(72) Each object, each person or each piece of real estate won for the goals of the Unification Movement equals a victory over evil. Therefore unknown forces have to be mobilized to realize the plan of God.(73)

Members who left the movement reported time and again on how they deceived the people concerning the true goals and background while doing fundraising or recruiting people. Moon calls this kind of behavior „heavenly deception“, justified by the Bible and the behavior of God. God considered it rightful for Jacob to use deception in order to obtain the birthright because it served His goals (compare Old Testament Exodus).(74) Therefore, deceiving one’s environment about the real goals of the Unification Movement is considered a legal means.

This „heavenly deception“ can be observed in all activities of the Unification Movement:

- Fundraising

In the understanding of the Unification Movement, this is the financial battle against Satan.

Each financial amount collected means diminishing the sphere of Satanic influence. At the same time, people who donate money are buying a portion of heavenly salvation. It is said that Moon developed and tested this strategy in Japan.(75)

Members are put into fundraising teams consisting of 10 to 12 people. These members act in small groups of mostly 2 or 3 persons selling cheap products from the factories of Moon. They pretend to collect money for social institutions, gatherings of senior citizens, kindergartens, to support young musicians etc.(76)

During the 60s and 70s one organization of the Moon movement, the „International One World Crusade“ exclusively organized the world-wide distribution of fundraising teams. Hundreds of members were flown all over the world for various deployments. They remained in one location for a few weeks and then changed to other places of deployment. They were also used for the purpose of staging political demonstrations which Moon initiated especially in America to advance his goals.(77)

According to a report by the American government of 1978 (the Frazer Report) these fundraising teams were able to earn some US\$ 1,000 per day for the Unification Movement.(78)

One former member stated, he had collected a total of 600,000 \$ during his 6-year membership in the Moon movement. This amount equals an average in daily income of US\$ 256!

- **Recruiting (Missionary Activities)**

Each member of the Unification Movement has to recruit „spiritual children“, thus demonstrating his own spiritual level of development while at the same time diminishing the World of Satan.(79) While doing these activities, it is not important to immediately explain the goals of the recruitment. By practicing „heavenly deception“ the potential victim should be guided to workshops, joint meals or lectures.(80) Once a person recruited has entered a center, it becomes preoccupied in such a manner (so-called „love bombing“) which makes it very difficult for him to leave again.(81)

Any means is holy for the sake of mobilizing a new force against Satan and for expanding the movement!(82)

- **Political, cultural and economic actions**

Moon himself uses the principle of „heavenly deception“ to cover up his political goals in front of the public. He said in 1974 while addressing a demonstration against the retreat of UN troops from Korea:

„You have to keep in mind that your expressions should never have a political character. You must say, 'we are not interested in political things. We don't do this for political reasons but for humanitarian reasons.'“(83)

This principle of „heavenly deception“ was also successfully practiced in the cultural sphere. The Frazer Report proved that the Korean folk ballet „Little Angels“ was misused for smuggling foreign currency. Attempts were made to obtain access to political decision-makers by using this group.(84)

„If somebody asks about the Little Angels you simply say that Moon is the initiator of the Foundation of the Little Angels... If it is too obvious that we use the Little Angels to support our Master and the church then Satan will attack by saying that Moon is using these children for his own glory“ (information of the presiding committee, 1973).

A circular letter of the Unification Movement in Austria proudly reported that hundreds of participants in the „Religious Youth Service“ founded by Moon (conferences in various parts of the world for people aged between 20 and 30) were enriched with a „substantial vision for world peace“. These participants were now „passing on in responsible positions Father's ideas without knowing the theological aspects of the Divine Principle or even being a member of the Unification Church.“(85)

Concerning the economic activities of the Unification Movement, companies act independently of each other by external appearance only. In many instances relationships to the movement can only be proved among the ranks of the leadership.

Dr. Kae Hwan Kim for example, a top functionary of the Unification Movement, arrived at the Federal Republic of Germany in 1962 on a scholarship basis. He studied national economy and completed his study with „summa cum laude“. He worked at the Ruhr University at Bochum as a academic assistent. In 1979 he established Sae Il Export and Import Incorporated in Düsseldorf dealing with machine tools. Only in 1980 it became known that Dr. Kim is one of the top leaders of Moon. He was also appointed a business leader of the Moon company Wanderer in Gießen.(86)

c) Group specific terms and rituals

Seen from a superficial perspective the language within the Unification Movement is hardly different from normal language. However, once the outsider attempts to understand the meaning of the words spoken, it becomes clear that normally understood terms were given a new meaning.

„Give and take“ or „subject and object“ are terms dealing with the group hierarchy. The person in a subordinate position is always the „giving“ or the object. Only the higher ranking one can be subject and „taking“.

The „Cain-Abel problem“ is a further concept pertaining to the sphere of personal ties. The subordinate member is always in the role of Cain. Since Cain has killed Abel he has to subjugate himself under the weaker Abel as part of an „indemnity“. By doing so he can be liberated from Satanic influence. The solution of a problem always lies in submission.

„Isaac“ is another concept in Moon’s teaching an indemnity. Members are put in the position of „Abraham“ and are expected to sacrifice „Isaac“ to their leaders. This mostly pertains to last private possessions, connections to parents, friends, acquaintances or favored literature.

According to the former American member B. Underwood, one member was requested to sacrifice her contact to her physical child which did not originate from a relationship blessed by Moon.(87)

To be „angel-like“ simply means „to be evil,“ since Satan was a fallen angel.

„True Christians“ in the terminology of the movement are only followers of Moon. They experience a spiritual rebirth in the process of adoption and become „true people“ and children of the „true parents“. (88)

Using such word constructions the member in time will lose his normal speech and becomes incapable of relating to terms from his environment which do not fit into this system of language and thoughts.(89)

By following rituals in the daily lives of the members of the Unification Movement the sense of elitism is further enhanced and they experience a further isolation from their environment. Following the group specific norms prevent any individual development. Any form of deviation is made impossible because of the constant proximity of other members. It would enlist the immediate punishment of the group.

The Pledge

It is recited every Sunday morning at 5 o’clock, on the first day of each month and during each holiday of the movement. The ceremony is strictly regulated. Explicit directions exist concerning the movements of the hands and the feet, of the clothing, the posture, the bowing, the furnishings of the room and the make-up of the altar. The words of the pledge should be made available to each member for recitation. If possible, the text should be read in Korean language. When reciting the pledge is interrupted, the member and his family become a prey of Satan.(90)

The Pledge of the Moon Movement

My Pledge

1. *As the center of the cosmos, I will fulfill our Father's will and the responsibility given me. I will become a dutiful son/daughter and a child of goodness to attend our Father forever in the ideal world of creation by returning joy and glory to Him. This I pledge.*

2. *I will take upon myself completely the Will of God to give me the whole creation as my inheritance. He has given me His Word, His personality, and His heart, and is reviving me who had died, making me one with Him and His true child. To do this, our Father has persevered for 6000 years the sacrificial way of the cross. This I pledge.*

3. *As a true son/daughter, I will follow our Father's pattern and charge bravely forward into the enemy camp, until I have judged them completely with the weapons with which He has been defeating the enemy Satan for me throughout the course of history by sowing sweat for earth, tears for man and blood for heaven, as a servant but with a father's heart, in order to restore His children and the universe, lost to Satan. This I pledge.*

4. *The individual, family, society, nation, world and cosmos who are willing to attend our Father, the source of peace, happiness, freedom and all ideals, will fulfill the ideal world of one heart in one body, by restoring their original nature. To do this, I will become a true son/daughter, returning joy and satisfaction to our Father, and as our Father's representative, I will transfer to the creation peace, happiness, freedom and all ideals in the world of the heart. This I pledge.*

5. *I am proud of the one sovereignty, proud of the one people, proud of the one land, proud of the one language and culture centered upon God, proud of becoming the child of the One True Parent, proud of the family who is to inherit one tradition, proud of being a laborer who is working to establish the one world of the heart.*

I will fight with my life.

I will be responsible for accomplishing my duty and mission.

This I pledge and swear.

This I pledge and swear.

This I pledge and swear.

The fifth paragraph should always be read in Korean language.

- The Holidays

The Unification Movement has its own holidays and anniversaries which are mostly celebrated according to the lunar calendar. Only the New Year's Day „God's Day“ is celebrated according to the solar calendar. Part of the holiday is giving a voluntary donation for the sake of the True Parents.(91)

The Holy Salt

All activities of the Moon followers are dominated by the idea of having been called to save the world and humanity from satanic influence. Besides general conditions such as prayer, fasting or special actions for collecting money, there are also special rituals for purification by using candles and holy salt. The sequence of action is described in great detail. All things being brought into the center or the apartment from outside need to be sprinkled with salt or covered with smoke from candles blown over them. By doing so they are taken out of Satan's influence. If a person has the feeling he is being harassed by Satanic influence

he can also sprinkle himself with salt. By doing so he purifies his clothing which offers protection against further attacks.(92)

The „Matching“ and the „Blessing“

During the „matching“ Moon, with the help of photographs, decides which partners will later be blessed by him. During the „holy wine ceremony“ before the blessing the satanic blood-lineage is eradicated by drinking the „blood“ (a drink mixed by Moon) enabling the member to gain rebirth spiritually as a „true Christian“ and „true child“ of the „true parents Moon“. (93)

Following the blessing of 360,000 couples on the 25th of August in 1995, Moon is planning for a mass wedding of 3.6 million couples in Washington/USA in November 1997. (94)

4. Marriage and Family

Marriage and family are the central institutions of the Unification Movement. Time and again Moon emphasizes in all his speeches the meaning of marriage and family. (90) However, his understanding of this institution is hardly compatible with the concept of family as mentioned in the constitution.

For Moon „family“ does not have the usual meaning, but pertains to the „true family“ of his followers. He sees himself as their „true father“. This „true family“ has to be given preference to all other bonds, because it was established for all eternity.

Moon organizes mass weddings in order to create a new sinless family of man. He blesses couples which he had matched before.

He chooses the partners from different nations from photos in order to „marry“ them to each other. In certain instances members can object to the choice of Moon. As a general rule, however, it can be assumed that the decision is being accepted. (96)

The acceptance is based on the belief of his followers that Moon has prophetic abilities and can recognize the correct partner even while looking at photos. It must not be overlooked on the other hand that peer pressure and the fear to be excluded from the community and to become prey of Satan play an enormous role. (97)

The court of Hamburg dissolved a marriage matched by Moon according to paragraph 34 of the marriage law. The court came to the conclusion that she was put into a coercive situation being threatened by the community, which ran contrary to a free decision to get married. (98)

The Blessing through Moon does not only pertain to „marriage“. The adoption as a pair through Moon into the „true family“ is an important element of the Blessing. (99)

It should be remarked here that partners sometimes did not see each other before the Blessing.

As it was shown in film and TV reports, for some couples only one partner was present. This partner was carrying the picture of the other partner during the ceremony. A Blessing between a living member and a member who had already died apparently is also possible. (100)

The promises delivered by the two partners during the Blessing is basically a pledge to Moon. The partners pledge to follow his Principles and take on the responsibility for the success of the relation. (101)

Married couples are allowed to have an intimate relationship among each other only after passing a separation period of 40 days up to 3 years. According to reports from Korea, the first sexual contacts are strongly ritualized and described in detail (e.g. the position of man and woman, being the embodiment of Adam and Eve). (102)

The aim of the rituals is the multiplication of the followers of Moon, meaning the creation of „sinless true Christians“ who are not bound by Satanic blood lineage.

The role of the woman in the Unification Church is limited to giving birth and raising the children. Even family life and taking care of children are subordinated under the goals of the movement.(103)

According to a letter by a Moon follower, small children are left to be taken care by others for the sake of guaranteeing a smooth continuation of the missionary activities:

„When I left Lisbon to the direction of Prague, I left behind me our children. David was still drinking from the breast. I was much supported by the words of Father in one speech: ‘...in order not to turn sentimental, I avoided to look at pictures of my children and I concentrated on the word of God.’ I did the same. I only had one photo with me and I hardly looked at it. During this time, David had an accident I hope, he can be proud one day because he served as a sacrifice.“(104)

The letter furthermore states that even the father of the child was working in a different country for at least five months during the same time.

A much more drastic intervention into family life can only be understood from the subordination of individuality and all personal relationships under the higher ranking goal. Moon is said to have demanded from his followers to give „true children“ to other couples who were not able to have their own children because of reasons of age and health. Before this, however, one should give birth to a child and keep it.(105)

5. The Commitments towards the Group

Entering the Unification Movement happens in several phases during which the conversion takes place.

The new member is passing through specific mechanisms of control with the aim to bring his consciousness, his behavior, his sources of information and his thoughts under the control of the movement. The goal is the creation of a new human being who substitutes his own personality with the identity of the group.

The American Garry Scharff who formally was himself a director of the student organization CARP and, after leaving the movement, became the leader of the „Freedom of Thought Rehabilitation Center“ (taking care of treatment of former members of sects among other things) explains during a court hearing how such changes in personality can happen:

„Separate a human being from his parental house and his friends, switch off his own consciousness by having him go through a completely organized program without any free time which starts at 7 o’clock in the morning until 1 o’clock at night, not permitting any individual activity, not even during washing or eating. Add to these factors a flood of religious ideas which confuse and tire the participant to such a degree that he doesn’t know any more what was said except the fact that he is evil, if he doubts anything, or if he is not able to follow the lectures completely. The process is furthermore intensified by a lack of sleep and a diet containing little proteins. Physically speaking the human being is put on low flame.“(106)

a) Methods of Recruitment

During the 70s and 80s, the Unification Church attracted attention because of its specially obtrusive advertising methods.(107) Members attempted to lure interested people into the centers and living communities by using various methods and aggressive means.

Within a very short time the German public took a strongly rejecting position and the group changed its methods of mission. The so-called „home church mission“ was introduced.

A member or a family is assigned to a certain neighborhood where he is supposed to do missionary activities. New relationships among people are established by having friendly contacts and offering help, e.g. taking care of the children or supporting people in need. These activities ultimately are expected to bring new members.(108)

Since unification [of Germany], the street mission is on the rise again. The movement organizes information stands in the pedestrian areas of the big cities, which are registered under different names.(109)

During the last years, children of the first generation (at an age of 16 to 21 years) were also used for recruitment purposes.

All campaigns largely aim at reaching young people. By winning young and educated members the movement hopes to increase its influence in society.

A circular letter of the Austrian division states:

„...Students were our main target group, whom we could meet at the Mozarteum among other places... We also liked to put our book and information stand on the location Alte Markt, because the Faculty of Law, of Theology and the Humanities were not far away...“(111)

CARP (Collegiate Association for the Research of Principles) is the most important recruitment troupe at the universities.

The organization advertises in the universities of all countries by organizing World Student Congresses (e.g. in Bangkok), sports events and lectures and invitations for lunch it.(112) According to their own information, CARP is a part of the student parliaments in all universities of Korea and Japan. It even took over the presidency in some cases.

The bylaws of CARP explain why the recruitment of students is of prime importance for the goals of Unification Church members. The main purpose of the organization is

„promoting the educational system, starting from the sphere of the university and the training of the teachers, in order to renew the entire educational system.“

Other goals according to the bylaws include: the revival of the Christian foundation of democracy, the unification of religion and science, of eastern and western culture, criticism of communism and the promotion of information regarding the system of the university.

The bylaws simply state that the Unification Philosophy (Unification Thought) is the „theoretical basis for the activities mentioned under No.4“. The contents of the philosophy are not elaborated any further. Anybody getting interested does not realize that CARP is a subsidiary organization of the Unification Movement.(114)

CARP students are expected to go to different universities and establish new sub-groups for the sake of influencing student decisions. These subsidiary organizations are accountable to the overall presidency (No. 11 and 12 of the bylaws). At the same time, CARP is a subsidiary organization of the political association CAUSA (Confederation of Associations for the Unity of the Societies of the Americas).

b) Integration and Subjugation

Reports by former members from earlier years to a large extent confirm the techniques for manipulation and control mentioned by Scharff.(115)

As a matter of fact, during that time new members of the group disappeared out of sight from their environment, because they stayed in training centers or in living communities or because they joined mobile mission teams. They had no contact with their relatives and friends. Reports increased about „brain washing“ and „kidnapping“ in connection with the Unification Movement.

The movement enhanced the process of separation for new members from the environment by controlling and regulating his contacts even to the point of prohibiting them.(116) For the purpose of achieving this objective, mail sent by relatives and friends was

even withheld. While holding workshops for introducing new members, payphones were controlled and disconnected according to need.(117)

The new member was completely occupied by working for the goals of the movement, which did not leave any time for individual reflections. In many cases, one's profession or university education was given up or neglected in order to dedicate oneself completely to the goals of the movement.

Members were organized on a world-wide scale for mission activities in accordance with the Unification Principles, which states that success in work reflects one's faith and spiritual development. Members were „of the strong conviction to contribute to the salvation of the world by sacrificing time, money and labor“.(118)

Members hardly had any time to read. Privately possessed books were „sacrificed“. By isolating the members from literature, radio and TV and by reducing the partners for communication to members of the group, an „information control“ was achieved. This resulted in the absence of any critical thoughts towards the group and the teachings.(119)

Members handed over their personal property to the group which increased the dependency of the single member towards the group. The property handed over included everything from one's savings and one's car up to one's bank account.

The consequences of the techniques for controlling and manipulation are elaborated in one of the statements during a court hearing:

„Whatever is told to you by your 'central figure' is the truth, and only this is the truth. There can be no doubt about it. They always tell 'trust where you do not understand'. At the end one attempts to answer completely automatically. The more automatically the answer is given, the more trustworthy one becomes.“(121)

It has been reported in recent times that the German branch of the Moon movement underwent a seeming liberalization. This is contradicted by reports especially from the new German states. According to these reports, the Unification Movement still attempts to send members after their recruitment to various countries of Europe for the sake of fundraising, to „make money“ for the True Father.(122)

One former member stated that she was even asked to give up her apartment in order to join a five-week campaign for collecting money.(123)

This shows that members who are deployed for fundraising may become financially dependent on the group.

c) Leaving the Group

The single member is hardly capable of freeing himself from the coercion of the group. The same mechanisms which brought him into the group, also prohibit him to leave it on the other hand. Isolation from the environment make it difficult to revive contacts with others. Fear of being expelled prohibits or delays the process of leaving. Leaving the group can have grave social and financial consequences to the member.(124)

A German member who left the American branch describes his experiences as follows:

„It is fascinating and terrifying how intelligent, critical thinking people turn into fanatical followers of sects, losing the capability to think critically. This happened to me; many of my friends within the Moon sect were not capable of leaving even after 10 years of membership. I was very lucky. But what about those who don't have a loving and supporting parental house like I have?“(125)

Members, whose parents and friends maintain their contacts even despite the opposition of the group have the greatest chance to leave the Unification Movement.

III. The Universal Claim for Power

The declared goal of Moon is the unification of the world under his dominion. The „Divine Principles“ conclude with the sentence:

„All languages need to be unified in order to establish the ideal world of the one great family under the dominion of the Lord of the Second Advent as the True Father.“ (126)

The Unification Movement maintains that Moon does not mean the creation of a political world order by using the phrase establishing the ideal world. The term has a symbolic meaning and is comparable with the language used in the Bible.

This assertion is doubtful, because according to the „Divine Principle“ a third world war supposedly is the method to create the ideal world, which is either waged spiritually ideologically or physically and by military means. During this third world war, the world of Satan (meaning communism) will be subjugated.(127)

Neither the choice of words nor the description of the third world war give the impression of a „mythical theology“. The description rather implies ideas for the implementation of worldly goals.

According to the currently valid teaching of the Unification Movement, the prophesied third world war ended by overcoming communism on a spiritual and ideological level. Moon's meeting with Gorbachev (1990) and Kim Il Sung (1991) were the signs of this victory. These meetings are supposed to symbolize the ideological destruction of the „Cain types“. The third world war was proclaimed completed on a spiritual level. In view of the Unification Movement, the final unification of the „new humanity“ began in 1990.(128)

According to statements of former members (129), statements within the literature (130) and especially according to the findings of the Frazer report, (131) Moon plans the establishment of a world-wide theocracy which abolishes the separation between church and state. The Frazer report quotes from several writings and talks of Moon, where he clearly explains his ambitions to take over world dominion.

„Time will come when my words will almost be law without me doing anything to it. If I wish something it will be done. If I don't wish something, it will not be done. If I recommend a certain ambassador for a certain country and then visit this country and the residence of this ambassador, he will receive me with a red carpet.“ (132)

„...It was necessary to divide church from state during the medieval ages, because people at that time were corrupt. In our time, however, we must have an automatic theocracy in order to dominate the world. Therefore, we cannot separate between politics and religion....A separation between religion and politics is most liked by Satan.“ (133)

Moon expresses his claim to leadership in a public speech held in America. He said:

„The world has no leader (Führer). Neither the Russians nor the Americans. They call for their true leader (Führer).

Do you believe that the man from Asia called Moon is the leader (Führer) whom they are calling for?“ (134)

1) Economic Enterprises

Moon is in need of substantial financial means to realize his goals. His members are providing one of his sources, coming up with great sums of money through „donations“, offering their labor power and collecting money.

Moon has created a further source by conducting various economic enterprises on a world-wide scale.

Moon founded the „Yeohwa Shotgun“ as early as 1959, which originally functioned as a factory for air rifles and later developed into one of the main weapon suppliers to the Korean government.(135)

Today this establishment is named „Tong Il Company“ as an international combination of companies for the production of machine tools, which has also taken over various companies in Germany.(136)

After moving to the USA the first company established by Moon in 1973 was the Tongil Enterprise in New York. The aim of the enterprise in its beginning stage was to import and export marble vases and ginseng products. In addition to the mother company in Korea, branches were established for certain time periods all over the world and agreements signed with American, Japanese, British and German companies. Moon is said to have controlled at certain times up to 80% of the ginseng trading.(137)

Today, the Unification Movement owns a titanium and silicon company, shipping companies, a fleet for fishing tuna in Alaska, fish processing industries in America, distribution chains for cosmetic products, studios for teaching karate, pizza houses, flower shops, travel agencies and language institutes for learning Korean. These institutes are of a special importance because only Korean is supposed to be spoken in the world empire of Moon!(138)

From the early time, when moving to the USA, Moon attempted to bring one of the great banks (Diplomat National Bank) under his control. By doing so he would have succeeded to extend his influence to all economic areas of the country. The American government succeeded in thwarting this plan after Moon and his functionaries had already gained 64% of the shares giving false information.(139)

In Uruguay, Moon had more success. There in the 90s he succeeded to take over one of the large banks.(140)

The fact that the shares are owned by a very limited number of persons, by Moon, his wife, his children and members of the 36 families, is a common trait in all enterprises of the Unification Movement.(141) Thus, money and power remain in the hands of a small circle of persons.

One must not underestimate the financial power of the Moon empire. Even though the economic empire does not count among the ten largest family enterprises in Korea (142) experts estimate the fixed assets of Moon alone to be some 5 billion US\$. (143)

Nobody is probably capable of giving a realistic estimate on the actual size of the financial power standing behind Moon.

The interconnections of the economic enterprises of the Unification Movement are not very transparent. In 1978 the Frazer report states:

„Considering the multitude of its functions and its basic organizational structure it appears similar to a multinational company with production, international trade, arms production, financing and other business transactions. Its activities, however, go one step further by including religious, educational, cultural, ideological and political enterprises.“(144)

Moon is using the media to influence public opinion. Therefore, he bought the „Washington Times“ in the beginning of the 70s.(145) Moon is said to subsidize the newspaper with 35 million \$ annually in order to preserve his influence.(146)

In Frankfurt, Germany, the publication house Kando is taking over the distribution of the publications of the Unification Movement.(147)

Furthermore, Moon possesses one of the most modern printing houses of Latin America in Montevideo/Uruguay. From there, the publication of a daily newspaper is planned, which will be sold in 19 states of North and South America.(148) Furthermore, he also plans to take over radio and TV stations in South America.(149)

Moon makes no secret about the fact that he wants to use his religious teachings for influencing public opinion. He strives to be capable of manipulating the developments of the market economy according to his will:

„Finally, this system should dominate in such a way, that even people in Japan and Germany do not buy the products of their country but buy according to central order. What would be the ideological or economic system in which these type of orders could be given? Religion is the only system capable of doing it.“(150)

While in earlier times the USA seemed to be the favored place for investments by Moon, he now seems to shift the main focus of his activities to South America. A concentration of Moon's investments can especially be observed in Argentina, Paraguay, Uruguay and Brazil. A project for example in Argentina costing some \$ 500 million, envisions the establishment of a colony in the northwest of the country where farmers and fishers from 160 poor nations can be settled.(151)

The Unification Movement attempts to gain an economic foothold in Africa, the states of the former Soviet Union, in China and in North Korea. China is said to build a car producing factory and a nuclear power plant with the support of Moon. In North Korea, near the birth place of Moon, a holiday park is planned costing \$ 350 million.(152)

The construction of an international peace highway connecting all countries of the world is a further utopian futuristic project of Moon. It will begin in Tokyo, Japan, connecting the Korean peninsula by way of digging a 190 km long tunnel. 100 technicians are apparently already engaged in the realization of this idea of Moon.

2) Cultural Enterprises

The foundation of the „Korean Cultural and Freedom Foundation“ (KCFF) in 1964 was one of the first cultural projects of Moon. Part of this foundation is the Korean ballet group „Little Angels“ which performed in front of all the state leaders and influential personalities of the Western world. The Frazer report discovered that members of the group were for example engaged in smuggling hard currency for the Unification Movement and engaged in activities for the Korean secret service. Associations of artists, dancing groups, jazz bands, orchestras, choirs etc. were all subsidiary organizations of this cultural foundation.(154)

In the field of education international organizations were also founded aiming at taking influence. One of the best-known organizations in our country may be the „Professors World Peace Academy“ (PWPA). Well-known professors and scientists from all fields of science and research count among its members who annually meet in symposiums. The cost for participation is paid by the PWPA.(154)

The Unification Movement has its own universities in Brazil, Korea and the United States. The universities in the countries of South America are the basis for recruiting new members on a large scale.(156)

By establishing its own kindergartens the ideology of the Unification Movement is meant to be carried by way of the children to the families. In Gießen, however, the kindergarten „Die Wichtel“ did not receive any support by the government.

In a similar manner, the Austrian branch attempts to gain influence over education and children in Austria, offering further education to teachers by having the „Forum Ost“ organize events. (157)

3) Military Ambitions

Even in the realm of the military Moon has ambitions and likes to intervene. He promises to employ his members from all over the world for the sake of South Korea. In case North Korea should provoke war against the South Korean people, then, according to the viewpoint of the members of the Unification Movement, it is God's will to defend their religious fatherland to the very last by organizing a united army of crusaders to participate in this war for the defense of Korea and the free world.(158)

The Frazer report of 1978 makes this final statement concerning the Unification Movement: „The training and the employment of members of the lower ranks shows similarities with paramilitary organizations while, seen from another angle, it has the characteristics of a strictly disciplined political party.“(159)

4) Political Endeavors

Moon's political endeavors are already explained in the „Divine Principle“. He rejects communism but also democracy. According to his explanations the will of the people will naturally incline to Christianity. When history draws to its fulfillment, then the democratic government, representing the will of the people, has to give way to a „Christian“ form of government.(160)

Once a sufficient number of members of Moon live in one country, the pressure upon the democratic government can be increased to such a degree that ultimately it has to submit to the ideology of the Unification Movement.

„We need a minimum of 10,000 members in a country in order for the True Parents and the Unification Movement to be taken seriously.“(161)

For Moon, democracy is not a political goal but only a means. It is only meant to annihilate communism as the representative of the Abel side. Moon fundamentally rejects the individualism of democracy.(162)

Moon attempts to establish a state-like and worldwide structure through his Unification Movement. He owns real estate (e.g. the „holy grounds“ as fixed assets besides other pieces of real estate), a flag (white with the red symbol of the Unification Movement), which is hoisted in the background during all events featuring Moon, and there is a possible anthem (there is a choice of 8 possible „holy songs“). The nation of the „true Christians“ is meant to be his subjects.

The „holy grounds“ are not only religious places for prayer. They are also pieces of real estate which should be purchased by the Unification Movement. The exact location of the neighboring estates has to be described and this information has to be passed on to the national centers.(163) It can be assumed that the movement is attempting to look for possibilities of influence in the communal sphere by acquiring land.

During the early 60s, Moon's fanatic rejection of communism was favorable for his political ambitions and brought him economic advantages under the Korean government of President Park. His friendship with the founder of the Korean secret service, who was one of his early followers, added to this favorable situation. The Frazer report did not exclude the possibility that the Korean secret service planned and founded the organization of the Unification Movement, wanting to use it for its purposes. For certain periods of time the Unification Movement organized anti-Communist training camps for the Korean leadership, where the government of Park sent its people to.(164)

Moon today asserts that he is in charge for the appointment of the Korean presidents being the leader (Führer) of Korea according to the will of God. All presidents are deemed to fail in their political appointments, because they were not ready to cooperate with him.(165)

CAUSA (Confederation of Associations for the Unity of the Societies in the Americas) is one of the driving forces in the political activities of the Unification Movement. It has a German branch in Bonn.

CAUSA is organizing leadership seminars on a world-wide scale, propagating its philosophy of „Godism“ and „Headwing“. This amounts to nothing else but the teaching of the Unification Movement in a military form without the mythology of the „Divine Principle“. The CARP student organization and the „International Security Council“ are among its subsidiary organizations. During the annually held meetings of the ISC, well-known representatives of military and economic circles meet to discuss the political situation of the world.(166)

CAUSA functionaries have attempted to establish their own party in the Federal Republic of Germany. This endeavor failed.(167)

Moon and his functionaries up to now have deliberately attempted to use persons of public life for the advancement of their goals. In the wake of economic or cultural events staged by the Moon organization, there were always opportunities to have an interview or take a picture with presidents, parliamentarians, people from the show business or other well-known personalities.(168) The former president of the United States, Bush, and his wife, by example are constant speakers during these events and accompany Moon even to his lectures to Japan.(169)

Moon uses the publicity gained during these events to demonstrate his importance among the western world in front of the Korean government. He makes his followers believe that already many heads of government are supporting his ideology and that the change of society prophesied by him, as well as the realization of the goals of the Unification Movement, will shortly be accomplished.(170)

IV. Organizations of the Unification Movement and Subsidiary organizations

Done in alphabetical sequence; there is no claim for having them mentioned all because new foundations are taking place constantly)

AWR - Assembly of World Religions

founded in 1985, organizes meetings, conferences with religious content, subsidiary organization of the I.R.F.

C.A.R.P. - Collegiate Association for the Research of Principles, subsidiary organization of C.A.U.S.A., disseminates the teachings of Moon at the universities, attempts to gain seats in student parliaments

C.A.U.S.A. - Confederation of Associations for the Unity of the Societies of the Americas,

founded in 1980, implements the political goals of Moon; the main philosophy is „Godism“ and „Headwing“, a demythologized form of „Divine Principle“, it organizes the employment of mercenaries

C.W.R. - Council for the World's Religions,

founded in 1984, subsidiary organization of the I.R.F.

F.F.W. - Women's Federation for World Peace
the German branch was founded in 1992, association of women in accordance with the Unification Movement under the leadership of the True Mother Moon

F.G. - Forum für geistige Führung
subsidiary organization of C.A.U.S.A. for collecting political strength

F.R.W. -Forum Religion und Weltgestaltung,
founded in 1984, organizes meetings in the Federal Republic for People with religious interest, subsidiary organization of I.R.F.

I.C.F. - International Cultural Foundation
founded in 1968, its goal is the creation of a new world culture

I.C.U.S. - International Conference for the Unity of Sciences
organizes conferences, seminars and meetings for scientists and politicians, the cost for participating is borne by the foundation

I.O.W.C. - International One World Crusade
founded in 1972, organization for missionary activities, organizes the deployment of members during collections and demonstrations.

I.R.F. - International Religious Foundation
founded in 1963, organizes seminars and events for theologians

I.S.C. - International Security Council,
subsidiary organization of C.A.U.S.A., members are well-known military people from NATO or ministries of defense from all over the world, meetings serve to evaluate the world situation

P.W.P.A. - Professors World Peace Academy
founded in 1973, German professors were also present in its board of directors, subsidiary organization of I.C.U.S.

R.Y.S. - Religious Youth Service,
employment program for young people during special social projects, subsidiary organization of the I.R.F.

This by no means amounts to a complete list. It is only meant to expose the complex structure of the Unification Movement.

V. Footnotes

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General Statement on the Brochure The Moon Movement

1. Regrettably, the brochure which was compiled to be widely distributed does not comply with even the most basic rules of scientific work. Quotations are given in a sloppy way. Too much emphasis is put on mere hearsay and general opinions. Some thoughtless information are especially naive, such as (Moon also strives to gain „political dominion“, page 15).
2. Furthermore, the brochure is tainted by a clear bias. The Unification Church is accused of being a dangerous organization, even in the preface written by the Ministry. This grave danger was hardly elaborated in the course of the following text.
3. A selection of quotations was included from authors who are mainly known for having a hostile attitude towards the Unification Church. Through these one-sided statements a reasonable overall picture of the Unification Church cannot be given. (Using the same methods a versed cultural journalist could easily write a „Criminal History of Christianity“.)
4. Important pieces of research, well-known in scientific circles such as the „Vienna Study“ (Vienna 1981) or other researches drawn up by Flasche, Redhardt, Röhr, Schwarzenau, Seiwert, Tworuschka etc., are painfully missing. In these scientific studies all poisoned and untenable assumptions against the Unification Church are missing.
5. There is no analysis of the important fact that very well-known people like Bush, Ford, Heath or a large number of leading Christian, Islamic or Jewish scientists and high-level religious representatives attend meetings with the Moonies without feeling any burden or obligation.
6. Most of the accusations against the Unification Church have long been answered and by far and large were refuted (quite opposite to the brusque tone which has dominated the polemic nature of the attacks against the Unification Church and Sun Myung Moon since the days of F.-W. Haack).
7. Furthermore, it does not explain why the debate (which is highly polemic in nature) is being waged with such ardor and vigor especially here in Germany. The reason, according to a statement by the Marburg scientist of comparative religions, M. Baumann, lies primarily in „excluding comparative religion from the nationwide controversy about new religions“ (ZfR 95/2).
8. The two main merits of the Unification Church, acknowledged by the centers of the great world religions, are not appreciated at all (or even criticized). These two merits are in the field of inter-religious communication, where the Unification Church was never outdone by any other organization; and the fact that it has an elaborate belief system which cannot be found in any other religious movement.

Translation from German into English

Answers by the Unification Church of Germany to the questions of the Enquete Committee

1. How would you define the term „cults“ (Sekten)?

The Unification Church does not use the term „cult“. This term is not suitable for a factual examination of religious minorities. Because of historical reasons, the term has become highly incriminating and any attempt to redefine is bound to fail.

The groups which are labeled as „cults“ are not interested in the etymological or historical root of the term. It is, however, of prime importance, how the term „cult“ is used and interpreted by the public, the media and the so-called „experts on cults“ (Sektenexperten). There can hardly be any doubt about the discriminating intention of opinion makers who use the word „cult“. Used in average language, „cult“ is a defamatory term, part of a demagogic vocabulary. The term by itself is tainted with a (sometimes especially) negative taste¹. This view is also shared in statements by churches and theologians². The overwhelming majority of journalists and the media use the term „cult“ with derogatory and damaging implications. And as such it is understood by most of the public and the persons and organizations who are termed cults as well. This fact can be spotted at first glance in articles and books which make use of this term: „cults“ have „claws and clutches“, „cause trouble“, „break the youth“, people have to be liberated from the trap of the cults, etc. Even publications where groups termed „cults“ are only marginally mentioned and whose authors cannot be suspected of holding a firmly negative opinion, use the term „cult“ in almost all cases in a defamatory or warning context.

The term is also problematic since no group of people ever called themselves a „cult“ or viewed themselves as a „cult“ in the history of religious debates. Therefore, this term has never reflected the way people saw themselves.

The complex phenomena of new religious movements should be understood as an expression of pluralism within the religious landscape. Thus there is no need to coin a new collective term.

2. Do you also view your group as „cult“ or which term is more accurate?

No, the Unification Church is no „cult“. According to her own identity and intention, and well in line with various analyses by scientists of contemporary comparative religion, terms like community of faithful or religion/religious community are more accurate. Concerning the Unification Church, a non-judgmental addition, such as „new religious movement“ is also acceptable.

Those who use collective terms must understand clearly that the various groups falling under a certain term may have little in common concerning their teachings and practical lives. Thus it is hardly possible to combine them into one clearly defined term.

3. What does the group offer?

The Unification Church offers activities in the following areas:

- a) Culture
 - Sunday service
 - Sacraments: 1. Blessing (marriage), 2. 3-Day Ceremony at the beginning of marital life, 3. 8-Day Ceremony after the birth of the child, 4. Sung-Hwa Ceremony after the death of a member
 - Holidays: e.g. God's Day, Parents Day, Children's Day and Day of All Things (the creation)

¹ Albert C. Scheffler, Youth Cults in Germany Public Opinion and Reality, dissertation at the Philipps University of Marburg, 1989, published as part of the European University Publications, Frankfurt

² compare within the attached dossier „Religious Minorities between Mainline Churches and Constitutional State“

- Prayer vigils
- b) Spiritual Welfare
 - life and family counseling
- c) Preparatory Seminars for Marriage and Family
- d) Seminars and Workshops for studying the Divine Principle (the teaching of the Unification Church) and for studying the Bible and other religious scriptures
- e) Working Groups, Presentations and Discussion Forums dealing with Theological, Philosophical and Pedagogical Subjects
- f) Family Retreats and Summer Camps for Children

The family centering on God is the most important part in the teachings of the Unification Church. On a regular basis the Unification Church organizes Blessing Ceremonies. Participating couples promise their dedication towards God on the basis of mutual love and faithfulness.

4. and 5. How many members are part of the group? How are the family structures within the group?

The Unification Church of Germany has active members and supporting members. The number of the active members is approximately 850, while the number of the supporting members is 350. The largest demographic group are men and women at an age of 30 to 45 years. More than 80% are married and have children.

6. How does the group proselytize?

During the 70s, when the Unification Church was little known and began its activities, talking to people and the distribution of information materials on the street took priority. Nowadays, most of the new members come from relatives or acquaintances. Based on normal social contacts between the members and their surroundings people become interested in attending church services or presentations and seminars. The publication of brochures and other written material also helps disseminating the teachings.

The Unification Church is not proselytizing in schools, kindergartens and public institutions if doing so is against the law. In other public areas such as streets and pedestrian areas, the Unification Church is active within the framework of civil law..

7. Does your group have activities in the field of social charity?

Yes, members of the Unification Church are active in the field of social charity. Even though, seen from a historic perspective, a strong social charitable engagement may not be necessarily a typical characteristic of a religion in its formation stage. A new religious community cannot be equated with a social charitable association.

It is furthermore highly questionable, if it is permissible to judge a new religion according to its degree of adaptation to the pattern of established religious organizations. On the opposite, the fact that they emphasize aspects neglected by the established churches must be considered as an important factor of development for alternative and new forms of religiosity.

Apparently, neither the state which is tied to ideological neutrality nor other large institutions are capable of satisfying the spiritual and religious needs to a satisfying degree. The main focus of the Unification Church lies in this realm.

Furthermore the presiding council of the church encourages the members to engage themselves in social charity. E.g. members participated in fundraising for hospitals and schools in the CIS, for a home for handicapped persons in Hungary, and for the sake of children from the war-torn areas of former Yugoslavia.

Members of the Unification Church in economically advanced countries support international social projects according to their own discretion.

8. How much time in average do members of the group spend in activities for the sake of the group?

The majority of the members have families with children. One or both parents are working. Each member of the Unification Church attempts to live his religious conviction in daily life. Each family or individual takes responsibility for its own religious life. Therefore it is impossible to give any information on a maximum or minimum of time spent for the group.

9. Are there members for whom social security is being paid on the basis of their activities for the group?

At the moment the Unification Church employs one person taking care of the administration. Of course social insurance is being paid for this person.

Note concerning the situation of the 70ies: at that time members in Germany would normally be engaged full time in doing missionary activities. Health insurance was paid for those members. Today the members are employees, pensioners and so on. Activities for the church (e.g. helping during Sunday service) are done on a voluntary basis.

10. What ideas concerning education are professed by the group, and what institutions do you have for children and youth?

Education and training are of prime importance for the development of the human being. Besides passing on intellectual knowledge, a balanced spiritual and emotional development is of great importance. Parents alone bear the responsibility for these developments.

The Unification Church of Germany has no special institutions for children and youth. When some members in cooperation with other parents attempted to establish a kindergarten in Gießen, they failed to do so because of resistance and a lack of support from public offices. The children of the members attend confessional, communal or private kindergartens. They mostly attend catholic or protestant religious classes at school. The decision to participate lies solely with the parents and the children/youth themselves. There is no recommendation handed out by the Unification Church.

It should be mentioned here that unfortunately some children were barred from attending confessional kindergartens because their parents are members of the Unification Church. The Unification Church supports parents in their educational responsibilities by offering Sunday school for children and youth, and by organizing summer camps. The planning and implementation rests in the hands of parents taking initiative. Parents are encouraged to enable their children to attend professional training programs according to their abilities and talents.

11. How does the group handle problems members are facing because of their different behavior on grounds of belonging to your group?

The question is based on the assumption that members behave entirely different on grounds of belonging to a group. It further assumes that members therefore are faced with constant problems. This assumption is not correct.

Members are not isolating themselves but participate in social life: They do accept invitations to birthday celebrations from the friends of their children, they invite others to celebrate similar occasions, they celebrate the weddings among their relatives, they make use of the Christmas or Easter holidays to spend time with their acquaintances, they are actively engaged in various clubs and organizations and so on. Members at home pray together with their families. Usually they don't smoke or drink and live according to the principle of conjugal fidelity. This usually does not create any problems with their surroundings. Members endeavor to show tolerance and openness while discussing religious values and their implementation.

12. How do you react at critical voices from within your own ranks?

The Unification Church is not a stiff and secluded system. It is a living community of people with various backgrounds. Therefore it goes without saying that critical views exist, today certainly to a much higher extent than 20 or 30 years ago. The ability to handle critical views constructively has been growing throughout the development of the Unification Church. Until now, as far as we know, nobody was excluded from the community because of his critical attitude. People seek for solutions through dialogue and discussion.

According to the view on God and the human being in the teachings of the Unification Church, one's own conscience is the final authority to judge right from wrong, not the church or Reverend Moon. A human being has free will. Even God himself cannot manipulate the human being! If he could, then religious pluralism could not possibly exist. This understanding enables the Unification Church to engage in dialogue internally and externally.

13. Do you know how many members are leaving the group annually and what are the reasons for doing so?

Every year, approx. 2-5 members in Germany leave the Unification Church. Most of them do not give any reasons for doing so. In most cases the reasons have to do with different beliefs and with personal problems among individuals.

One reason for the small number of people leaving the church lies in the fact that most of them became members only after giving it serious thought and contemplation. It should also be mentioned here that besides people leaving the church there is also a number of people who re-enter the church.

14. Do you have relations with other groups or with the so-called world religions?

Concerning Rev. Moon and the members fostering an understanding among the religions, encouraging religious dialogue and upholding the basic idea that there can be „no world peace without religious peace“ (according to Küng), did take a prominent place from the very beginning. According to this understanding man's search for God is expressed in all religions. The following organizations are especially concerned about dialogue with other religious communities: Interreligious Foundation, Assembly of the World's Religions, Religious Youth Service, New Ecumenical Research Association, Interreligious Federation for World Peace. The organization last mentioned was founded on August 27th, 1991 in Seoul, Korea. Leaders of the major religions participated in the inaugural ceremony, such as leaders from Hinduism, Buddhism, Islam and Christian communities. Archbishop Marc Gregorius from New Delhi (one of the former presidents of the World Council of Churches in Geneva), Sheikh Ahmed Kuftaru (Grand Mufti of Syria) and professor Ninian Smart from Santa Barbara - California, are well-known scientists for comparative religion in our times. All became members of the presiding council of the IRFWP.

As one of its projects, the IRF published „World Scripture“ in 1991, a 900 pages comparative anthology of holy scriptures from the various religions in 900 pages.³ Membership in the Unification Church does not exclude membership in another church or another religious community.

15. What are in your viewpoint the main reasons for the reserved attitude by society concerning your group?

During the last 30 to 40 years people were searching more than ever before for new forms to express their religiosity. The mainline churches reacted to this increasing pluralism with a defensive and defamatory attitude. They did everything deemed proper in order not to lose their members to these new religious movements. Furthermore, in its initial phase, the Unification Church focused on an intensive missionary engagement, while inter-religious activities did not take priority. Therefore initial contacts were characterized by a lack of willingness to mutually approach and understand each other.

³ World Scripture, a Comparative Anthology of Sacred Texts, New York, 1991

The so-called „experts on cults“ (Sektenexperten) of the established churches created simplistic and distorted pictures of these new religious groups while claiming to inform and enlighten the public.

The established churches soon urged the state to grant support in their confrontation with new religious movements. An explanation for this phenomena can be found in the close relationship between the state and church, as it exists in Germany for historic reasons.

Furthermore the fight against religious minorities became a common stage for all those who endeavor to suppress religion itself in our society.

During the 70ies and 80ies, a politically motivated rejection was added on top because of the firm stand against God-denying Marxism-Leninism by the Unification Church.

Other accusations resulted from personal mistakes and wrong decisions by members, which in turn were blamed upon the entire Unification Church and especially upon Rev. Moon.

16. Does your group attempt to arrange itself with its surrounding society?

Members of the Unification Church are employees, self-employed, artists, students, members in various clubs and communities and thus are firmly embedded in their social environment. Therefore special arrangements by the group to cope with its social environment are not required.

17. Would the group use violent means to advance certain goals which it deems especially important, and if yes, which means?

According to the view of the Unification Church, the human being was created by God and endowed with free will and responsibility. Advancing goals by using force contradicts this view of the human being. Employing violent means or pressure to convert other people is rejected. An important goal of the Unification Church is to enable mankind to return to God by following a process of salvation. Nobody can be forced to follow this course.

18. Do you wish do make some further remarks?

In line with the initiative taken by the Bundestag to establish this Enquete Committee, the need for further enlightenment and explanations on new religious movements becomes apparent. Enlightenment here means referring to the original sources instead of merely drawing upon old information from „second or third hand“. It also means beginning a dialogue⁴ with various religious groups.

The Federal Ministry for Family, Senior Citizens, Women and Youth seems to have forestalled the results of the Enquette Committee in December 1996, when it published by way of the Federal Administrative Office a brochure entitled „So-called Cults and Psycho Groups, the MUN Movement“. This is entirely incomprehensible and regrettable. Since the title of the brochure is „So-called Cults and Psycho Groups“, it gives the connotation of having originated from the Enquete Committee „So-called Cults and Psycho Groups“, or at the very least having met with the endorsement by the Committee even before the completion of its research. The contents of the brochure is filled with wrong presumptions and presents a completely distorted interpretation of the teachings and the practical activities of the Unification Church. These mistakes are definitely in need to be corrected. Today a detailed response cannot be given due to the shortness of time. However for reasons of fairness, the Enquete Committee has the duty to give ample opportunity to the Unification Church at a later time to respond.

It is furthermore impossible to understand why qualified and scientific analyses, as well as empirical studies are hardly mentioned in the brochure, even though they were published in scientific journals and books.⁵ A basic analysis was completed in 1981 and undertaken by the European Center for Social Welfare and Research, which at that time was supported by the

⁴ see also „Guidelines for Dialogue“ of the Ecomenical Council of Churches in: Publication Service of the Protestant Central Institute on Questions concerning the Philosophy of Life, 2/87

⁵ see also attached dossier on „Religious Minorities between the Mainline Churches and the Constitutional State“

Ministry for Youth, Family and Health of the Federal Republic of Germany⁶ (the study costed approximately DM 300,000). The study was not mentioned at all in the recently published brochure, even though it was supported by the same ministry. The study states at page 340 on the relationship between the Unification Church and the public:

„People questioned confirmed their commitment to the basic principles of the social order in the Federal Republic of Germany and did not see any contradiction between their beliefs and the existing political order, even though they did have critical remarks for politicians and people in responsible positions.“

Up to now, this remains an unchanged fact.

By the end of the 70ies and the beginning of the 80ies, several German universities, scientific institutes and other government institutions thoroughly familiarized themselves with the subject of new religious movements⁷. Also the results of various researches, which were mainly financed by public funds, are not mentioned at all in public discussions⁸.

Religious movements undoubtedly contribute to the revival of common religiosity. This view is supported in a report by the Vatican and in the Amsterdam Consultation of the Council of Churches.⁹

It is the wish of the Unification Church that religious viewpoints are not put under any government control. The state should not attempt to evaluate what belief is „right“ and what is „wrong“. The state must not be allowed to reduce the quest for meaning or value to a mere legal and administrative exercise. The existing legal framework is sufficient to control forms of misuse and excesses.

According to Article 3 of the Basic Law it is the duty of the government to keep neutrality. The Basic Law makes it an obligation to the government to create an equal home for all citizens while abstaining from issuing evaluations or judgments on questions of religious or philosophical nature. It has to refrain from being partisan to a certain group. Giving preference to or rejecting groups of citizens on the ground of their religious affiliation is unlawful.

Concerning the Unification Church it should be mentioned here that members feel they suffered a grave violation of the Basic Rights (Art.4 and Art.2 of the Basic Law), because they cannot receive their spiritual leader in the Federal Republic of Germany. The Federal Government refused entry to Rev. and Mrs. Moon in November 1995, after they had visited Germany many times before.

Members of the Unification Church as well as members of other religious communities have the constitutional right to receive spiritual and religious counseling. However, members have observed with great regret and can feel it in their own lives that the state discriminates and even ostracizes a group of citizens who are eager to participate constructively in advancing society. Since the beginning of the Unification Church in Germany, no criminal proceeding was ever brought against any leader or member of the Unification Church, let alone a conviction because of their activities within or for the Unification Church.

The Unification Church is welcoming any constructive debate and is ready to contribute to the creation of a positive climate between the Government and the new religious movements.

⁶ Herbert Berger, Peter C. Hexel „Causes and Effects for the Social Rejection by Young People, taking Youth Religions into Consideration“, Vienna 1981

⁷ for a detailed explanation, look at: Norbert Thiel, The Battle against New Religious Movements, chapter on: Scientific and Government Supported Analyses on New Religious Movements, Mörfelden Walldorf, 1981, p. 105-135

⁸ for further literature see: Norbert Thiel, The Battel against New Religious Movements, Mörfelden Walldorf, 1981, Günter Kehrer, The Making of a New Religion - the Example of the Unification Church, München 1981, Konrad Löw, About Witches and Witch-Hunters, 2nd edition, Baierbrunn 1994

⁹ see also attached dossier, page 4-5, update, a quarterly journal of new religious movements, vol.10, no.3/Sep 1986

The Unification Church wishes God's blessing for the members of the Enquete Committee and their work.

(translated by: Fritz Piepenburg, government certified translator)

Introductory Statement in Front of the Enquete-Commission
„So-called cults and psycho-groups“ by the German Parliament

Bonn, January 13, 1997

Mrs. President, honored members of the commission, ladies and gentlemen

let me begin by thanking you for this invitation. You have given us the opportunity to answer directly to your questions. Perhaps we will be able to clarify certain misunderstandings about our church.

We especially welcome this opportunity, since the Federal Ministry for Family recently published a brochure entitled „The Moon-Movement“ without talking even a single word with us. This brochure furthermore contains numerous wrong statements and offers a totally distorted interpretation of the teaching and practical life of the Unification Church. It cannot be left as it is without objection.

We are well aware of the fact that this is not the proper place nor the proper time to pinpoint to all mistakes and deal with all the misunderstandings. We trust, however, in the fairness of the commission, hoping it will grant us ample opportunity at a later date.

Please allow me to quote briefly from a statement by Prof. Dr. Jürgen Redhardt, Professor for religious psychology and didactic of religious instructions, because it expresses our wish concerning the working methods of the commission:

„Regrettably, the brochure which was compiled to be widely distributed does not comply with even the most basic rules of scientific work. Quotations are given in a sloppy way. Too much emphasis is put on mere hearsay and general opinions The two main merits of the Unification Church, acknowledged by the centers of the great world religions, are not appreciated at all (or even criticized). These two merits are in the field of inter-religious communication, where the Unification Church was never outdone by any other organization; and the fact that it has an elaborate belief system which cannot be found in any other religious movement.“

The Unification Church is a genuine, worldwide new religious movement, which is in conformity with all international standards of a new religion. It has, as mentioned before, a elaborate belief system, where God takes on a central role. We believe in life after death. We believe that one day God will save all of humankind. Members all over the world attempt to practice the love of God in their daily lives. Practicing love in its various forms of appearance within the family is considered an important means to unite with the love of God: parental love, conjugal love, brotherly and sisterly love and children's love. Members of the Unification Church believe in the universality of God's love, which embraces all men, nations, races and religions.

From the viewpoint of the Unification Church, our status as religion is undisputed and beyond any doubt. We are, however, well aware of the fact that certain theological positions within the Unification Church may sound unacceptable, if seen from the viewpoint of the traditional Christian religions. This holds true, as an example, for the view of the Divine Principle, stating that Jesus came to establish a family, and the Lord of the Second Advent is going to come to complete this unfulfilled mission.

Seen from a tradition Christian viewpoint, these statements may understandably sound heretical. However we do expect the government to take a neutral and non-judgmental

position, when looking at different theological positions. This is of especial importance, since we are living in a time of globalisation and pluralism, where the world grows smaller every day. The situation of Germany, where only two churches dominate the religious scene, has to be considered a special case. How the churches tackles this situation and react to the challenges brought to them by new religions is up to them. The government, in any case, should not allow itself to be used by these churches in their fight against new religious movements. It should be the state of all citizens and must not isolate part of them or discriminate against them.

Allow me to elaborate on three more points concerning the controversy about the Unification Church:

1. The role played by the so-called „cult-experts“ (Sektenexperten)

driven by fear to loose their members to new religious movements, so called „cult-experts“ created a largely distorted picture of new religious movements, claiming to do so for the sake of enlightening the public.

Their picture is confronted by a wealth of neutral studies undertaken by scientists of comparative religion, as well as statements and empirical findings, published in scientific magazines and academic literature. Yet the Federal Government did not once refer to these studies. As a point in case, let me mention here the Vienna Study of 1982, which was undertaken with the financial help of the Federal Government, amounting to some DM 300,000. This study does not support by any means the presumption on the dangers of the Unification Church for young people.

Concerning the relationship of the church to democracy, the following statement was given on page 340:

„People questioned confirmed their commitment to the basic principles of the social order in the Federal Republic of Germany and did not see any contradiction between their beliefs and the existing political order, even though they did have critical remarks for politicians and people in responsible positions.“

2. The role of the media

A quotation from the Vienna study:

„Even parents conceded to have reacted wrongly, influenced by public opinion. They complained about the rabble-rousing articles in newspapers and magazines and implored the one-sided presentation by groups, who wish to help by intervening. Firstly these endeavors made it impossible for them for a long time to have any form of dialogue with their children. Secondly they came to experience forms of discrimination by their social environment.“

3. Last but not least - like every other man, we also do mistakes and thus take responsibility for part of the criticism levied against us. However we are always ready to learn from criticism, if done in a constructive way.

Thank you for listening

I would like to mentioned furthermore, we brought some literature for you, which also contains references to the above mentioned scientific studies.

Translation from German to English
by Fritz Piepenburg, government certified translator

Hearing by the Enquete-Committee of the German Parliament
"So-called Cults and Psycho-Groups"

Bonn, January 13th, 1997

Report by Siegfried Klammsteiner

In the middle of December we were informed on the intention of the above mentioned committee to hold a non-official hearing on January 13, 1997 about new religious and philosophical movements. At the same time, we were asked to give written answers to 18 questions and hand them in until January 5th, 1997.

The written answers of the questions were elaborated by Christian Haubold, Ulrich Tuente, Francesco Conidi, Gregor Sattler and myself (see copy). We also took advice from Norbert Thiel, Thomas Schellen and Walter Müller.

During the hearing, the UC was represented by Karl-Christina Hausmann, Prof. R. Rubinstein (President of the Bridgeport University-USA) and myself. Also present were Bruce Casino (member and our lawyer in the USA), our lawyer Mr. N. Knittlmayer from Bonn, Fritz Piepenburg as translator and myself.

Several groups were invited on that day, who were questioned one after the other. Our time was between 11.00 and 12.00 AM. Here is what happened:

A short introductory statement was given by us, lasting approx. 10 minutes. During the remaining time representatives of the commission were asking questions.

Our initial statement was given by K.Ch. Hausmann (see copy). Prof. Rubinstein first clarified his standpoint on the campaign conducted by the Scientology Chruch and then explained, how he came to know our church. He explained how much he had been warned by his colleagues, not to attend the conference, because of negative newspaper articles and the overall public opinion. He discovered the real picture during the conference, which was very different from the distorted picture presented by the public. He appealed on the members of the committee not to shape their opinion on our church from newspaper articles only. He also elaborated the fact that we are a genuine religion, fulfilling all necessary criteria. He expressed his understanding that many cannot possibly accept certain theological statements by the Divine Principles, such as the statement saying that Rev. Moon was the Lord of the Second Advent, who fulfills the unfulfilled mission of Jesus and so forth. However different theological opinions must not become the criteria for deciding, if if was a religion or not.

Questions put forth to us included the following areas:

- the Unification Church during the 70ies and today, the method of gaining new members and the handling of new members (street witnessing, isolation of new members from their families, sending them to other countries etc.)
- how do we handle criticism, what is the decision making process, how do we take resolutions ... what is the process of learning and development...

- our position towards democracy, the relationship between church and state, between religion and politics are members allowed to become active in political parties...
- the subject of "world dominion", the "authoritarian leadership" of Rev. Moon, the "totalitarian structure" ... How do we cope with "misuse of power"
- the matching, mass-weddings and the role of the nuclear family, the role of the woman and education of children (are children being educated outside of the family)...
- UC and economic enterprises
- where do we hold grievances against the state, where are we treated unjustly....

Answering these questions took almost the entire hour. However there were more questions and we were asked to give short answers. These questions included:

- our relationship with the political parties of the right spectrum in France, South America..
- the "fact" that the UC is forbidden in Israel because of its anti-semitism
- cases of "forced adoption" in our church
- "exploitation" of members through "voluntary" deployment.

By and large we were very relieved by the entire process of the hearing. The chairwoman, Mrs. Ortrun Schätzle and her secretary, Mrs. Gisela Jordan, were genuinely worried to keep the meeting on a strictly informative level.

During the first part, we were well capable to give short and detailed answers to all questions. Unfortunately we could not quite keep up the same good atmosphere during the last 10 minutes. Questions became much more aggressive and contained underlying prejudices. We also lost some points by not formulating our answers in the most skillful manner.

Since we could not sufficiently answer the last questions (because of time limit), we were asked to hand in the questions in writing. We are going to do this.

This hearing was just a first step. We hope to continue the dialogue.

We will first focus on clarifying various misconceptions by using all possibilities for discussion and dialogue. We will also reply to the brochure, in order to provide a fundamental clarification from our side.

We want to thank all those who have supported us through their prayers, which we could feel clearly. Rev. Jeong also came with us to Bonn. He fasted and prayed continuously during the time of the hearing in the building of the parliament.

Frankfurt, January 15, 1997

Report on actions taken against the brochure "The Moon Movement" published by the "Bundesverwaltungsamt" in Cologne on behalf of the German Minister for Family, Senior Citizens, Woman and Youth

On 17th December 1996, **Mrs. Claudia Nolte**, Minister for Family, Senior Citizens, Women and Youth informed the public about the above mentioned newly published brochure. It has 42 pages plus a supplement which totals 64 pages.

The Bundesverwaltungsamt is the same governmental institution which already provided the arguments for the German government in the case of the entry ban on Rev. Moon. Therefore the brochure contains many of the accusations which are known from that case.

In the introduction the Minister says that she wants to give objective information and enlightenment about a potentially dangerous group. There are 170 footnotes on 38 pages. Through all these footnotes, the authors try to give the impression that they wrote an unbiased and scientific paper on the Moon movement. But that is largely not the case. In most of the critical passages, the brochure takes quotes from the Fraser-Report and from reports of former members like Steve Hassan, Barbara Underwood, Gary Scharf or Oliver Hammerstein. They also quote other negative sources from the churches and their "sect-experts".

There are also many references to the Divine Principle and other Unification publications, but they are often made in a very selective and twisted way. As an example: "They try to prove with UC literature that the Unification Movement is anti-democratic. Respected personalities who are supporting the Unification Movement (like Pres. Bush) are simply "misused" by the movement. Heavenly deception is said to be omnipresent in the Unification Movement.

Actions taken:

Mr. Rhode (contact of K.W. Kim) wants to use this situation to get into negotiation with the government. As the German government is already in some trouble with the US administration regarding Scientology, he believes that they don't want to have further problems with questions like the entry ban on Rev. Moon and the false information in the new brochure. Normally they would not negotiate on the entry ban. But as we can prove that there are big mistakes in the brochure they might be prepared to talk. We should offer not to go to the public on these matters if they discretely stop the ban, take Rev. Moon from the Schengen list and withdraw the brochure.

But as time passes the brochure is being distributed by the government. To stop this it was necessary to take **legal action**.

The Unification Church of Germany and CAUSA of Germany have filed a law suit at the administrative court in Cologne demanding to stop the publishing of wrong facts in the brochure. We cannot attack offending "opinions" and simple quotes taken from other books. The government knew this before and therefore produced so many footnotes which refer to other sources. However, we believe that there are still enough hard facts which we can attack legally. We demanded that the brochure can not be distributed any more as long as it contains the following points:

- Rev. Moon was accused of sexual misconduct in South Korea in 1955.
- The World Media Conference was founded to unite the media world.
- In 1995 Mr. and Mrs. Moon visited Russia on a mission tour.
- Rev. Moon strives for political power.

- The simple members of the UC must totally submit to higher members.
- The UTS in Barrytown is mainly training its students in fundraising and homechurch.
- The technique of "thought stopping" is being used in the UC.
- Rev. Moon says that any means are allowed for restoring the kingdom of heaven.
- Heavenly deception is being used in all aspects of the movement.
- The International One World Crusade exclusively organised world wide fundraising.
- Give and Take are expressions of the group hierarchy. The subdued lower person (object) can only give, while the higher person (subject) can only take.
- There is no freedom for the individual members. There are permanently other members nearby so that they can punish those members who are deviating.
- The pledge which is fully printed is the old one.
- One UC ritual is that new things must be purified with the "smoke of a candle" unless holy salt is being used.
- The Pledge at the Blessing is mainly a (personal) pledge to Moon.
- Moon tried to get control of a big bank in the USA.
- The first name of CAUSA was "Combatants against Universal Soviet Aggression".
- CAUSA organises the use of mercenaries (paid soldiers).
- CARP is a sub-organisation of CAUSA.
- The International Security Council is a sub-organisation of CAUSA.

To clarify all the wrongs of the brochure (the above ones and those which cannot be attacked legally) we are preparing a detailed response which should be used for P.R work:

ITN
Siegfried Klammsteiner

University of Bayreuth
Prof. Dr. Konrad Löw
Professorship for Politics

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Tel. 0921 555037 / 555007
Fax 0921 555053
95440 Bayreuth

Mr. Siegfried Klammsteiner
VK
Schillerstraße 18
61389 Schmitten

11. June 1996

Dear Mr. Klammsteiner,

Included are some letters, which may be of interest for you. I did not yet receive any reply from the superintendent of the Bavarian Broadcasting Service, but I will inquire again and keep you informed.

Sincerely

K. Löw

To the
Superintendent of the
Bavarian Broadcasting Service
Prof. Albert Scharf
Rundfunkplatz
80300 München

30. April 1996

Ref.: Report Broadcasting on Jan. 23., 1996, Topic „Cults“
Here: Complaints

Dear Mr. Superintendent!

At the end of 1995 I received a phone call from Mrs. Dr. Birgit Rätsch who asked me, while mentioning my booklet „About Witches and Witchhunters. The Moonies and the Freedom of Religion“, if I agreed to an interview. Because she was in the same schoolclass at highschool as one of my daughters and had studied with one good friend who is also my colleague, I agreed without any kind of mistrust, most of all because she promised to send a list of questions in advance. The interview with Ms Dr. Rätsch took place on Nov. 28, 1995 and was conducted in very good atmosphere, lasting 20 or 30 minutes..

To my great dismay when I learned later about the content of the broadcasting. Without being able to show an exact account, I believe that less than one tenth of my statements were used. The main purpose was obviously to destroy and defame people who help those who are already defamed: „Most urgently should the corresponding College/University leadership take care of these cases!“ was the final statement.

In front of me on my desk lies the Laws of the Bavarian Broadcasting Service. The broadcasting I am complaining about is a mockery of the noble principles I read in this law book:

Article 4:2, 1: „In all cases of public interest the program has to give equal weight to all the different opinions.“

I would like to ask you, when has someone who is an active member in one of the established big churches and takes the freedom of religion serious, ever had any opportunity, to voice his opinion, which differs from the general opinion, not to say anything of one of the members of a cult?

Article 4:2, 11: „The fundamental laws and duties as stated in the constitution must be guide-lines for the arrangement of the programs. Especially forbidden are broadcasts which spread prejudice against individuals or groups because of....their religion or world views...“ Under the head line „fundamental laws and duties“ we read in Art. 131 of the Bavarian constitution: „Highest goals of education are reverence for God, respect for religious convictions and for the dignity of man...“

The broadcasting under attack is in my eyes exactly point for point prove of irresponsible journalism which unscrupulously disregards any guide-lines given by law. If it should be desired, I would be ready to check this broadcasting of its

conformity to the Constitution/Law, also under the catchwords (Article 4:2, 9) „truthful and factual“.

Obviously it is coming to be understood more and more which kind of evil spirit is here at work. Under the headline „wrong or not wrong - this is not the question“ wrote Rainer Stephan, with an eye on the broadcasting in question in the Süddeutsche Zeitung (17./18. February 1996): „Found in the Woche from Jan. 19: Big report on children of the cults, mentioning exactly the same statements and in part the same informers, which were presented also by the TV-Magazine. No fake, no. Only pinched and - most important! well done. Well done means: not the need for information of the viewer is satisfied but his need for indignation.“

Champion in this discipline is - surprisingly - not a private broadcasting service but Report München in the ARD. Here ... only the pure resentment is served.

Some autobiographical notes: I am a practicing Catholic, born in 1931. In 1957 I took on my degree with a dissertation about „The Understanding of the constitutional laws in the Bavarian Constitution and its basic laws“. 1977 the first edition of my book „The Basic Laws“. Since 1957 I am teaching on this topic, since 1972 as an ordained professor for political sciences. Since almost 20 years I am a member of the International Society for Human Rights, German Section, since 6 years I am member of the board. On March 30, 1996 I was confirmed in this position for another 3 years, inspite of the broadcasting I am complaining about and which was - according to my expressed desire - mentioned before the re-election.

Therefore it should be clear by now which impulses guide my actions. Broadcasting as the one I am complaining about, are convincing me that Human Rights are violated by this state - and public institutions are a part of it - and not only somewhere in foreign countries.

sincerely yours
Konrad Löw

24. January 1996

An den Bundespräsidenten
der Bundesrepublik Deutschland
Herrn Prof. Dr. Roman Herzog
Schloß Bellevue
Am Spreeweg 1
10557 Berlin

Honorable Mr. Bundespräsident,
Dear Colleague!

On the occasion of the commemoration of the victims of the National Socialism you mentioned before the assembled members of the German Bundestag: „History is quickly fading, if it has not been part of ones own life. Therefore it is necessary that memories are revived again and again in order to keep them alive even in the future. We don't want to conserve our horror. We want to extract a teaching which will be orientation for future generations.“

I support this unconditionally, but also I have the opinion that the highest offices in the German Federal Republic do not completely fulfill their lawful and moral duties to the full extent and that outstanding personalities as you, Mr. President, should appeal clearly to their conscience.

Beginning of the 19th Century Mr. Heinrich Mark, the father of Karl Marx, expressed: „The cult (Judaism), to which I am chained by birth, doesn't have much of a reputation...“

Thanks to Auschwitz nobody in today's Germany would discriminate the Jewish communities as cult. The other „cults“, this term is almost variable at will and as it suits - are still under similar scorn, even supported by the state and by churches. Without Democratic legitimization and without foundation in the law, which is to be applied for everybody and any association, without a concrete procedure of the public justice, yes even without any kind of hearing they are collected in lists and put in the pillory, the honor and dignity of its members is trampled upon and all of this even though we have Article 1:1 of the Grundgesetz (Constitution), that the dignity of man is considered untouchable.

Whoever tries to voice doubts is scorned as if he was a serious sinner - as it happened to me during the prime viewing time on 22.1.1996 by the ARD, which is a public institution. Worldwide highly respected personalities as the Pope, the Presidents Reagan, Bush, Gorbachow and the British Prime Minister Heath and countless other personalities don't have any fears to stay in contact with as it is officially stated, the Unification Church of Mr. Moon. This doesn't disturb the hungry for hunting (jagdhungrig) German institutions and the media. They obviously have not learned anything from the insofar sad German history.

Please could you appeal to their conscience not in an abstract and ambiguous way, but directly and outspoken so that they really could draw the teaching from it, that the spirit of the Constitution can become reality - finally!

Some autobiographical notes: I took my degree, as far as I know shortly before you did, from Theodor Maunz. Topic of my dissertation: ..The Understanding of the constitutional laws in the Bavarian Constitution and it's basic laws". My Father, Peter Löw, died 1952, was a recognized victim of the National-Socialist Regime. My brother was arrested for the first time in connection with the night of the Reichsprogramm because he could not completely conceal his disapproval of the excesses of the brown mob.

With highest respect
kind regards

Konrad Löw

Reply from the Bundespräsidialamt Bonn:

Dear Professor Löw,

The President of the Federal Republic asked me to thank you for your letter dated 24th January 1996. There is a great deal of letters, which reach him every day, therefore he cannot, to his own disappointment, answer them all by himself.

The President read your letter with great interest. He asked me to send to you his best wishes which I am herewith gladly passing on to you.

Sincerely

Antje Siebenmorgen